A

SERMON

Preach'd

January 31. 171$\frac{4}{5}$.

BY

Henry Sacheverel, D.D.

Rector of St. *Andrew's Holborn.*

As it was taken in Short Hand by one of his Pariſhioners.

To which is added,

A Poſtſcript containing Notes of another Sermon, preach'd on the Twentieth of the ſame Month.

With proper Reflections upon each Diſcourſe.

LONDON:
Printed and ſold by *A. Boulter* without *Temple-Bar*, and *J. Harriſon* at the *Royal-Exchange*. 1714
(Price 4*d.*)

Sach. 271/1

BL

THE

PREFACE.

THE Reader need not to be told the Occaſion of the Doctor's preaching theſe two Sermons, ſince every one knows that the 20th of January was the Thankſgiving-Day for the King's Acceſſion to the Crown; and that the 31ſt, was obſerv'd as the Anniverſary of the Royal Martyrdom of King CharlesI.

Theſe two ſolemn Days being ſet apart by publick Authority, my Friend, who favour'd me with the following Notes, being one of the Doctor's Pariſhioners, thought himſelf oblig'd to attend his Miniſtry on theſe Days, at his own Pariſh Church.

As he expected the Performance to be extraordinary, he had the Curioſity to take the chief Heads, and moſt remarkable Paſſages of the two Sermons in Short-Hand.

But the Reader ought to know, that on the 31ſt of January, ſome of the Doctor's Audience (who attended ſo much to the Writer, that they were not influenc'd by that healing Chriſtian Diſcourſe deliver'd by the Preacher) did in a very

very rude Manner insult my Friend, for taking Notes of his Sermon. They reproach'd him with the odious Names of Whig, Fanatick *and* Presbyterian, *and had not the Doctor interpos'd his good Offices, and rescu'd him from the* Perils of the *Brethren, he wou'd certainly have been worse treated by the Mob of the Church, for carrying off his Notes, than if he had run away with the* Service-Book, *or* Surplice; *for they said,* It was more Criminal to steal the Doctor's Words out of his Mouth, in the Church, than to pick a Man's Pocket in the Market, or to rob him on the High Way.

As for the Remarks which are added to these Notes, they are done by another Hand; so that my Friend is not answerable for them, either to the Doctor, or the Reader; but as they are devoted to the Service of both, so 'tis hoped they will be favourably accepted and impartially consider'd.

A

SERMON

Preach'd on

January 31 $17\frac{14}{15}$.

Matthew XXIII, 34, 35, 36, *v.*

34 ‘ *Wherefore behold I ſend unto you*
‘ *Prophets and Wiſe Men and Scribes, and*
‘ *ſome of them ye ſhall kill and crucify, and*
‘ *ſome of them ye ſhall ſcourge in the Syna-*
‘ *gogues, and Perſecute them from City to City:*
35 ‘ *That upon you may come all the Righ-*
‘ *teous Blood ſhed upon the Earth, from the*
‘ *Blood of Righteous* Abel, *unto the Blood of*
‘ Zacharias *Son of* Barachias *whom ye Slew*
‘ *between the Temple and the Altar.*
36 ‘ *Verily I ſay unto you, all theſe things*
‘ *ſhall come upon this Generation.*

ABout the Days of the Meſſiah, the ſtrict Sect of the Phariſees aſſum'd a higher Religion than the reſt, and pretended to abhor the Iniquities of their Forefathers, ſaying *If we had been alive in their Day, we would not have been*

been partakers in the Blood of the Prophets; but tho' they affected it, yet they were *like unto whited Sepulchers which indeed appear beautiful outward, but are within full of Dead Mens Bones and of all uncleanneſs*, and were really in their Hearts as bitter, bloodthirſty Enemies to them as their Forefathers were, whoſe Rebellion they cheriſhed, and wou'd ſoon demonſtrate it by putting in Execution *their* murderous Deſigns.

To prove this Charge upon them, the Son of God was ſent unto them, *Behold I ſend unto you Prophets and Wiſe Men and Scribes, and ſome of them ye ſhall kill and crucify, and ſome of them ye ſhall ſcourge in your Synagogues, and perſecute them from City to City*: But the aggravation was, to add unto all, the Murder of a *Meſſiah: Even upon you ſhall come all the righteous Blood ſhed upon the Earth, from the Blood of righteous* Abel *unto the Blood of* Zecharias *Son of* Barachias *whom ye ſlew* between *the Temple and the Altar*. And this ſhall be required as a National Puniſhment. *Oh* Jeruſalem, Jeruſalem *thou that killeſt the Prophets and ſtoneſt them which are ſent unto thee.*

But yet ſome Object againſt this Proceeding, as very hard, that ſince *Abel* was kill'd by his Brother many thouſand years before, they ſhou'd be puniſh'd from the Creation to this time in ſuch a dreadful manner as thoſe Words ſeem to carry in them. *But ſhall not the Judge of the whole Earth do right, for he will be juſtify'd iu his ſayings and heard when he judgeth.*

I ſhall therefore ſhew

I. In what ſence God may puniſh the Crimes of the Fathers upon their Poſterity. This was an ancient Cuſtom continued to be ſo,

II. Draw

II. Draw ſome Arguments from the thing it ſelf,

III. I ſhall demonſtrate that a National Sin may be the Cauſe of its Puniſhment, more eſpecially *that which fell on this day*, and preſs you to deprecate thoſe Judgments that may be ſtill due to it upon that account.

I. I ſhall ſhew in what Sence God may puniſh the Crimes of the Forefathers on their Poſterity; And here we muſt Premiſe ſome things to be noted, both as to the Nature of the Puniſhment, and then as to the Conditions of it: And this will appear (1.) when any one hath expiated ſo as to take upon him the Crimes due unto him (2.) God may juſtly animadvert them on his own People, that their Sins may not be a refuge to thoſe of others; for tho the Puniſhment ariſeth from the one, yet it may be inflicted on thoſe more remote. And ſuppoſe Poſterity ſhou'd be Guilty, the Puniſhment may be inflicted on others. And here this Cenſure is enacted the more rigorous to deter Men from the Effects of it.

There is a great difference between Injurys given, for as the Puniſhment may be extended beyond the Guilt of the Offender, ſo it may be juſtify'd, tho' there be no other Obligation for Puniſhment than what is drawn from the Offender.

(3) It is frequent, that Children and Poſterity, are Heirs, as well as Partakers of theſe Things. Theſe are double Tranſgreſſors, and deſerve a double Puniſhment; and tfiis may relate to particular Perſons, which, *if ſo, it* makes a *Change*, tho' there is no Alteration in the Succeſs, for it is ſtill the ſame; Life and Death make no Diſtinction, tho' theſe outward Evils are to be viſited, and

Go'sd

God's Judgments inflicted upon their Poſterity, and they are anſwerable for it. If therefore the Puniſhment be juſt, it is now much more ſo, and natural Death may be due to the Children, but yet the Deſtroyer of a Body Politick; and by Virtue of this Communication of Alliance, they may ſuffer. The Guilt may come from the ſupreme Power to the Subjects, if they conſent to the Crimes. The People may be puniſh'd for their Secret and unknown Sins, and how often doth Scripture inform us, that God extends his Judgment upon the Children for the Guilt of the Parent, which is as it were a mutual Reciprocation of both, ſo that the one ſhall be viſited in the whole Society: For every Man is obnoxious to the Guilt of another's Sin, if he conſents, abets, aſſiſts, adminiſters to its Reception, promotes it, commends it, or does not pretend to ſtop it when it was in his Power. But in Order to vindicate God's Juſtice in this whole Proceeding, as this Puniſhment does not conſiſt only in Temporal Puniſhments, ſo, whatever inequality may appear in the Diſpenſations of Providence, which we cannot comprehend, we may reſt ſatisfy'd in this, that where Rewards and Puniſhments are due, they ſhall be adminiſter'd: From whence theſe Propoſitions will ariſe,

1. Where one is endued with Power and Authority, the Members of it may derive the Guilt, and receive the Puniſhment upon themſelves.

2. Where there is one continued Society, or any Bodies of Societies, by the Bonds of Puniſhment, tho' the Diſtance of Time be never ſo remote in the former Age or Generation, it may be inflicted on their Poſterity; and thus the lateſt Poſterity may ſuffer for the Iniquities of their Forefathers.

3. When

3. When ſome Secret Offences are privily committed, ſo that they cannot be brought to open Juſtice, and Providence may ſeem to defer his Vengeance for a Time, yet it may fall upon thoſe that may ſeem to Eſcape. Thus *Dævid*'s private Adultery was puniſh'd with an Inceſtuous *Abſalom*.

4. God Almighty, by virtue of his Dominion over his Creatures, may take away the Life of one for another; for it is one Thing to puniſh, and another Thing to kill. Thus God may take away the moſt Innocent Children, for the Puniſhment of their Fathers.

But this Diſtinction of Terms does not alter the Nature of Things, however they may be term'd by the falſeneſs of Words. Yet to ſet this in a clearer Light, we muſt conſider the Diſpenſations under the Old and New Teſtament; and this will appear, if we conſider,

1. The Puniſhment inflicted upon Poſterity, is well adapted to the Rules of Juſtice.

2. If a certain Portion of original Sin is deſcended down to Poſterity, and is there propagated, we may then conclude, that if any Thing ſhould prevent them from Puniſhment, it ſhould be the Righteouſneſs of ſuch. But ſtill here God's Mercy and Goodneſs is no leſs conſpicuous, notwithſtanding that theſe ſhou'd be puniſh'd as well as if they were notorious perjur'd Perſons, guilty of Sacriledge, ſhedding of Innocent Blood, and the like.

Give me leave to apply the whole to the Solemnity of this Day, and ſo conclude.

That there is ſuch a Thing as a National Crime, I take for Granted, for which they are accountable to God either as Agents or Corporations, which is evident from the Words of my Text, and what follows.

Now tho' individual Perſons may be puniſh'd, yet Juſtice may be demanded of Nations and Societies, and from the Hands of thoſe that were concerned in the bloody Action of that bloody Tragedy, of that Glorious Martyr King *Charles* the Firſt, *who was next of all to the Son of God himſelf.*

Nevertheleſs there are ſome who believe this was ſo far from being any Sin, that they think it was an act of Juſtice. But they are certainly Guilty of High Treaſon; and I think 'tis doing them too much Juſtice and Honour, to ſay they deſerve any other Anſwer than the Correction of the Rod. Yet what Calumny has of late been caſt from the beſt of Kings to the beſt of Queens! And how are their Aſhes trampled upon by Men who want nothing but an Opportunity of overturning us again in our Conſtitution! And it is thoſe who call themſelves Moderate Churchmen, that are the greateſt Enemies to the Church of God.

The Diſſenters ſpeak with much more open Boldneſs and Indifferency for Fear of offending thoſe Tender Conſciences, which it is their Duty to lay open to Conviction. But how unbelieving are they to all this Day's Order! How many diſtracted Excuſes do they make, and how would they lay the Blame elſewhere than upon themſelves? But I pray thoſe ſeriouſly to conſider, if they were Accomplices, was not the Tryal, Condemnation and Beheading of that moſt Bleſſed Martyr a Solemn Act? Did not Struggles Intervene? But they ſay it was done in a Parliamentary Way: However that be, 'tis certain that the united Force of the Kingdom enacted this Day to expreſs the National Sorrow for this, the greateſt Sin that ever was.

On

On the other Hand, the moderate Churchmen ſpeak out the ſence of their Mind, and freely tell us, that they wou'd have this Day ſtruck out of the Calendar, and that it rips up a great many Defects which are not neceſſary to our Safety —— Mark thoſe at their Devotions who are reckon'd Enemies to our Church and Conſtitution. If we conſider the Circumſtance of this Sin, the exceeding aggravation of the Fact, as done to the Royal Dignity in the moſt provoking Manner, and then the Execution of it in ſo baſe a Way, we muſt conclude that the Children *unborn ſhall rue the Day.* How much Reaſon have we then to Lament the Blood of a Saviour ſhed by his Subjects with ſuch Aggravations as call for Vengeance to future Ages! And what Repentance will attone for it! Hath the Nation wrought it ſelf up to a thorough Senſe of it? Hath it expreſs'd a publick Abhorrence of the wicked Principles that caus'd it, and has it forſaken them? The poor *Church of England*, who hath laid down its Blood, hath bewail'd theſe Miſeries in Sackcloth and Aſhes. But then how do they not treat this good Martyr, and bring him to the Block again, and there put him to an open Shame, who maintain the ſame Doctrines of Religion, and aſſert the Rebellion of a Creature to his Sovereign. But in this I pray for their Repentance; with which I conclude.

Remember not our Offences, nor the Offences of our Forefathers; neither take thou Vengeance on our Sins: Spare us good Lord; ſpare Thy People whom Thou haſt Redeemed with Thy moſt precious Blood, and be not angry with us for ever.

REMARKS.

IT wou'd be loſt Time and Labour to criticize upon every ſingle Paragraph of this Sermon, for the Doctor has ſo jumbled his Arguments together, that to Remark upon every Paragraph wou'd only confound and puzzle the Reader as much as the Sermon it ſelf did thoſe who heard it. The Reader will find, by theſe Notes, that what was call'd the Doctrinal Part of his Sermon, is only a Chain of trifling Arguments which he Repeats over and over again, to ſupport this one Aſſertion, *viz. That Children and Poſterity are Heirs as well as Partakers of the Guilt of their Forefathers; and of the Puniſhment due to it.*

And after aggravating the Circumſtances of the Murder of the Royal Martyr, he concludes in the Humour of the Chivy-Chaſe Ballad, *That the Children unborn ſhall rue the Day.*

As this then ſeems to be the chief Scope of the Doctor's Sermon, I ſhall offer what follows by way of Anſwer to it.

I have now before me a Sermon on the ſame Anniverſary, preach'd to the Houſe of Commons by Dr. *Weſt*, who had the Thanks of the Houſe for the ſame, tho' a Stratagem was laid to prevent it.

Moſt of you, no doubt, remember his Text was taken out of Jer. 21. 29. *In thoſe Days they ſhall ſay no more; the Fathers have eaten a ſowre Grape, and the Childrens Teeth are ſet on Edge.*

For the ſake of thoſe who have not the Sermon at Hand, I ſhall make uſe of the following Quotation from it, than which there cannot be a more pertinent Anſwer to what the Doctor of

of St. *Andrew's* has advanc'd upon this Subject. 'God lets the Jews know, *by his Prophet*, that He 'will require no Sins at their Hands, but their 'own, and that they ſhall have for the future 'no Sufferings or Judgments of His ſending, to 'complain of, but what their own Crimes ſhould 'bring upon them; and if they neither approv'd 'nor imitated the Sins of their Fathers, they 'ſhou'd never bear their Iniquities. Providence 'may indeed permit Puuiſhments as the natural 'Conſequences of the Sins of a preceding Ge-'neration, but it never inflicts them without 'the Provocations of the preſent.

But the Doctor of St. *Andrews* tells us in the beginning of his Sermon, 'that the Phariſees 'pretended to abhor the Iniquities of their Fore-'fathers, *&c.* but were really as bitter blood-'thirſty Enemys to the Prophets as they. The Reader may eaſily perceive who the Doctor means by the Phariſees, and that he aims at Parallels which have not the leaſt agreement, and will never *meet in the Center.*

Dr. *Weſt* has this very pertinent Reflection upon thoſe who are ſo incautious on whom they charge the Guilt of Innocent Blood. 'What a 'Judgment (ſays he) is it upon us to be up-'braiding one another with thoſe Cumbuſtions 'and that Murder which thoſe that are dead 'long ago, were only concern'd in! eſpecially 'to proceed to ſuch a Degree of paſſionate In-'dignation, as to throw the Guilt upon thoſe 'whoſe Fathers were in the Royal Intereſt, and 'whoſe Familys have been great Sufferers by it, 'only upon their profeſſing themſelves of Prin-'ciples which are abſolutely neceſſary to ſup-'port our ancient Conſtitution, the preſent Eſtab-'liſhment, and the Succeſſion in the Proteſtant

'Line

'Line. They to be ſure whoſe Fathers were 'Actors in the Fury, have no reaſon to upbraid 'others, tho themſelves ſhou'd have exchang'd 'the Principles of their Fathers even for un-'limited paſſive Obedience, and arbitrary Power. 'Nor can any with Juſtice or Decency, be tax'd 'with their Fathers Crimes, who have always 'declared their abhorrence of the barbarous Fact, 'and have in all Inſtances ſhewn themſelves true 'and faithful Subjects. But this (adds Dr. *Weſt*) 'is the artifice of thoſe whoſe deſign it is to 'throw us again into Convulſions, and daſh us 'to pieces one againſt another.

This tis hop'd may ſuffice to correct the Doctor, and too many of his Brethren who do not ſcruple to aſſert that the RoyalMartyrdom calls for Vengeance to future Ages, and that no Repentance will attone for it. That there are too many of the High-flying Clergy who do ſo, is a Truth too notorious to be deny'd, nay ſome have compar'd the Sufferings of King *Charles* with thoſe of the King of Kings the Lord of Glory. Thus our Doctor, I mean the Parſon of St. *Andrews*, calls the Royal Martyrdom the greateſt Sin that ever was, and the Perſon who ſuffer'd, next to the Son of God, and no leſs than a Saviour. I hope none will be ſo uncharitable as to think that I ſay this in the leaſt to juſtify the Murder, or the Actors or Abettors of it, but if I may ſpeak my own Sentiments freely, I think that thoſe of the Clergy, or others, who take the Liberty to compare the Sufferings of King *Charles* with thoſe of our Saviour, are guilty of the groſſeſt Blaſphemy, as well as of Idolatry, by making *Iſrael* to Sin, as *Jeroboam* did with his Calves.

To ſhew that I am not ſingle in my Opinion, I con'd quote the Writings of many of the moſt pious

pious and learned of the Clergy; but I ſhall content my ſelf with referring my Reader again to the Reverend Dr. *Weſt*, as follows.

'The Crucifixion of the Lord of Life and 'Glory ought ever to be plac'd above any Pa- 'rallel. The Sufferings of a Mortal Man, how 'innocent ſoever, and however highly rais'd in 'any earthly Dignity we may ſuppoſe him, can- 'not, without Blaſphemy, be brought to a Com- 'pariſon with the infinite Load of Griefs and 'Sufferings that was laid upon the Eternal Son of 'God. And I hope we may be allow'd to abomi- 'minate the vile Practices of wicked Men againſt 'their Sovereign, without preſuming to Blaſpheme 'for his ſake.

I cou'd, if it were needful, produce the Cenſure paſs'd by many other Eminent Divines, upon this wicked Compariſon made by ſome of our Highflying Clergy between the Sufferings of the Son of God, and thoſe of King *Charles*; but I ſhall now put ſuch Clergy in Mind, how juſtly this groſs Blaſphemy was condemn'd in the Beginning of the laſt Reign, both by the Clergy and Laity, in the Houſe of Lords, who, no doubt, ſtill retain the ſame Abhorrence of ſuch looſe Preachers, as make ſo light of the ſufferings of our Redeemer, and want not a Power to reſtrain them. No longer ago than in *May* 1702, the Houſe of Lords took into Conſideration a Sermon preach'd before the *Convocation*, on the 30th of *January* preceding, by Dr. *Binks*, a Preacher for the Dioceſe of *Litchfield* and *Coventry*, wherein the Doctor ſeems to make the Sins of the *Jews* in crucifying our Bleſſed *Saviour, much leſs than that of the Engliſh Rebels in putting* King Charles I. *to Death.* And after ſome Debate, their Lordſhips reſolv'd, *That there were ſeveral Expreſſions in the Sermon, which*

gave

gave juſt Scandal and Offence to all Chriſtian People; and order'd the ſaid Reſolution to be communicated to the Preacher's Ordinary, the Biſhop of *Litchfield* and *Coventry*, to deal with him as he thought fit.

In the mean time, I would have the Doctor, and all ſuch Clergymen, to conſider, whether it would not be more for the Honour and Reputation of King *Charles* I. to forbear making ſuch vaſt Elogiums upon him. Every body ſits patient when they ſay, that he was a pious and virtuous Prince, that he was prodigiouſly abuſed by thoſe about him, that he was finally murder'd, baſely murder'd by a ſett of profligate Villains, who uſurp'd an Authority that no Power upon Earth could give them: That he reſiſted with admirable Fortitude and juſt Zeal, the Temptations and Solicitations that were made for the Deſtruction of the Church; that he acted with inimitable Bravery and heroick Courage, ſuitable to the Character of a true Patriot of *England*, as well as a wiſe and ſteady-hearted Sovereign, in denying the Authority of the pretended High Court of Juſtice, and rather choſe to loſe his Life, by ſtanding mute to ſuch uſurp'd Power, than ſave it by Pleading, and thereby gave a Precedent for ſuch Proceedings thereafter. All this, I ſay, would patiently and with applauſe be heard; but when they advance this Doctrine, namely, *That King* Charles I. *was the beſt King that ever did Reign, or ever will Reign in* England, they rowze us.

Was King *Charles*'s Character ſo good, that 'tis impoſſible to be equal'd? But, be it as good as it will, why muſt all future Statutes be thrown down to make place for his? We will allow them to place his as high as they will, but let others ſtand by him.

him. Pray let us have one more King as good as He.

Now, to ſhew that what they ſay in this reſpect had been better unſaid, beſides many other Mouths open'd upon it, I that have never ſaid any thing againſt the Royal Martyr, was provoked, upon that Occaſion, to ſpeak what I know of this King's Character, which perhaps they know nothing of, but if they conſult even my Lord *Clarendon*, they will find to be true.

In the ſecond Year of that King's Reign, a Loan (as it was called in the Commiſſion under the King's Privy-Seal) but more properly a Land Tax, or Five Subſidies, as my Lord *Clarendon* ſtiles it, was levied with the ſame Severity as a legal Land Tax, altho the Parliament, when it was (upon unplauſible Reaſons, as my Lord *Clarendon* terms it) diſſolv'd, had not paſſed the Bill for it, or indeed had done no more than vote it; and in conſequence of this aſſum'd Power, 36 of the moſt eminent Gentlemen in the Kingdom, (among whom Sir *Tho. Wentworth*) were committed to Jayl, for refuſing to pay it (where they lay confin'd in Counties very remote from their own Habitation, till by Order of Council, bearing Date *January* 29. 3 *Car.* they were releaſed). And Archbiſhop *Abbot* was Sequeſter'd for not Licenſing *Sibthorp*'s Sermon about the Loans. Now altho this aſſum'd Power was tripping up all our Right and Privileges at once, (for we all know that the Power of the Purſe is all that preſerves them to us) yet no Rebellion follow'd, as did againſt King *James* II. for half this Crime, the Parliament that aſſembled next Year, having only aſſerted the Right of the Subject in that well-known Petition of Right, which paſs'd into a Law. But ſee the Behaviour of this *Beſt King*

 that

that ever was, or ever can be. Why truely this very King, notwithſtanding that he here in the Petition of Right, renounces all Right to Levy Money upon the People, without Authority of Parliament, did, in the courſe of 12 Subſequent Years, do almoſt nothing elſe. The many Arts and Contrivances made uſe of in that time, for raiſing Money from the People, before the fam'd Ship-money was brought upon the Stage, are amazing. The Clerk of the Market extended his Purveyance with the utmoſt Rigor. The Star-Chamber became a Court of Revenue (as Lord *Clarendon* himſelf confeſſes) by the many exorbitant Finings it laid upon the People. The Old Prerogative of Knighthood was revived, and 40 *l. per Annum*, which perhaps when the Old Statute it was founded upon, was made, was equal to 400 *l.* now, ſubjected a Man to Knighthood, or to pay ſuch a Sum as the King or his Courtiers pleas'd. Men were forced to compound, that is pay for their Eſtates, which had been granted to their Anceſtors by the Crown. And in ſhort, all the Prerogatives were put upon the Tenters to raiſe Money from the People. The Monopolies of Commodities, whereby all the Dealers in ſuch and ſuch Goods were forbid to exerciſe their Trades, but by Licence from thoſe Commiſſion'd by the King, was another of thoſe expedients, together with many more, as may be ſeen in the Hiſtory of thoſe Times. But to Crown all, the Ship-mony was ſtarted, which made the People all awake; their Neighbours only ſuffer'd before, but now it came home to them all. But notwithſtanding the diſtaſte this Impoſition juſtly gave to the Subjects, yet they were ſo far from being in any diſpoſition towards Rebellion, that the King being at laſt oblig'd to call a Parliament,

A Parliament was choſen, the beſt Temper'd (as even my Lord *Clarendon* confeſſes) that the King could hope for. Well, and what was the conſequence? why truly this *beſt King that ever was, or ever will be*, Diſſolv'd it at a Months Sitting, becauſe they chew'd a little upon the Sum he ask'd. Now pray ask my Lord *Clarendon* what this Parliament had done to offend the King? ask him if they had offer'd at excluding his Brother from the Crown, which was his Son's reaſon for the ſudden Diſſolution of Parliaments? ask him if they had behav'd themſelves with Contumacy, much leſs Rudeneſs? ask him if Mr. *Peard* was not reprehended by the Houſe for calling the Ship Money an Abomination? In ſhort, read over thoſe Pages of my Lord *Clarendon*, relating to this Parliament, and then Judge if the King had Cauſe to diſſolve it. His Councellors all diſclaim'd it, and ſo it was the King's own Act. If after ſuch a precipitate Diſſolution, at the End of a Twelve Years Vacancy of Parliament, the People look'd upon it to be a Declaration that all future Correſpondence that Way, was laid aſide, who can Help it? what other Judgment could be made of it? And therefore when in *November* following, the King thought fit to call another Parliament, no wonder it prov'd no more to his Mind. That was the Parliament which is ſo much talk'd of, to whom the King conceded too much, and therefore perhaps they ask'd more. 'Twas that Parliament the King Appeal'd from, to the Sword.

I know among you Gentlemen, Adorers of K. *Charles* I. the King's taking up the Sword is a juſtified thing, you allow no Expoſtulation upon the Queſtion, whether it was Lawful or not.

But pray, *Reverend Sirs*, let me talk with you a little about that.

The

The Parliament, I will grant you, ask'd unreaſonable Things, and by the Power they had obtain'd of ſitting as long as they pleas'd, could have ask'd more. But who gave them that Power? When the King had been ſo weak to give it them, he muſt make it as eaſy to himſelf and his People as he could. 'Tis certain he could have with-held the Royal Aſſent, and they did not pretend, while he was with them, that any Thing could be Law without it. He could have exercis'd all the executive Power, done Juſtice to his People, and preſerv'd them from Wrong, and could in all Things have maintain'd the Regal Authority.

The Parliament could be only his Council, and no Body pretended that he was bound to enact all they advis'd: In ſhort, he could have liv'd the reſt of his Days in full Regal Authority, and happily too, ſome Vexations excepted, without meddling with the Sword. And *the beſt King that ever was, or ever can be*, ſhould ſurely have forborn entring into a War with his own Subjects; the Conſequences whereof could not be leſs than terrible, and deſtructive to many Innocent Men, who had given him no Offence.

But when the War was begun, if Irregularities crowded into it, 'tis not at all to be wonder'd at. What happen'd therefore in the Courſe of it, is not to be anſwer'd for. The King's leaving his Parliament, was apparently the Cauſe of his being ſhut out of *Hull*, and his ſetting up his Standard, was apparently the Cauſe of all that follow'd.

Now, I will believe, as much as any Body can, that King *Charles* I. was a good Chriſtian; but if you won't believe with me that he was a very paſſionate Man, you know nothing of his Character. 'Tis too obvious to be deny'd, that he wan-

ted

ted ſuch a Stock of Wiſdom as is neceſſary for ſupreme Magiſtracy. He was undoubtedly very good Natur'd, and ſo had many Affectionate Friends; but if he had had a due Stock of Compaſſion, he would never have given Way to the many cruel Puniſhments, unjuſt Impriſonments, exorbitant Fines, (among which, *Chambers* the Merchant 2000*l.*) for not paying Cuſtom, altho' the Tonnage and Poundage was not Enacted; and altho' the Exchequer Court had Decreed that he ſhould have his Goods paying the Cuſtom, yet by Order of Council was he kept in Goal for that unreaſonable Fine. I ſay theſe and many other Acts of his Reign, before any Thing like War was thought on, could never have been allow'd of, if the King had been Maſter of ſuch Compaſſion and Benignity as Men that pretend to a good Character, commonly take Care to maintain.

O! But his People provok'd him by not granting his Revenue. Why what Revenue did he want, that his Anceſtors enjoy'd? *Anſwer*, Tonnage and Poundage. True, the Parliament inſiſted upon Redreſs of Grievances before that ſhould paſs, and why not? Pray what was this Revenue? How much did it amount to, that the Nation muſt be put into Confuſion for want of it? Why truly it was a Revenue of perhaps 100000*l. per Annum*, and not more, for it ſtands upon Record, that the Port of *London* was Farm'd at 30000*l.* in King *James* the Firſt's Time, and very probably in King *Charles*'s too.

I Deſire not to be too ſevere upon King *Charles*'s Character, and ſhould never perhaps in my whole Life time, have ſaid half ſo much, if the Doctor of St. *Andrews*, *Luke Milbourn*, &c. did not cry him up for the beſt King that ever was or can be. But as one Thought draws on another, a Doubt is ariſen in my Mind, that if King *Charles* I. had got the Victory in that War, he would have aſſum'd the ſame Power the *French* King now Exerciſes. Which is a Queſtion that no Body can Anſwer in the Negative.

Poſtſcript.

Poſtſcript.

THIS is to acquaint you of another Sermon which the Doctor preach'd on the 20th of *January*, the Thankſgiving Day for King *George*'s Acceſſion to the Crown. You will no doubt be very curious to hear how the Preacher behav'd himſelf on this great Occaſion; therefore I ſhall give you theſe few particulars of his Diſcourſe, which may ſuffice to give you an Idea of the whole, and to ſhew you that he fully anſwer'd the Expectation of his Audience.

1. The Preacher reflected directly upon His Majeſty's Adminiſtration, and obliquely on His Perſon.

2. He charg'd the Court, the City and the Army with Debauchery.

3. He charg'd it upon the Miniſtry as a horrid Crime, that they had advis'd to appoint the Thankſgiving on that day when K. *Charles* I. was brought to his Tryal.

4. He

4. He rail'd againſt His Majeſty's late Gracious Directions to the Clergy, and inſinuated, that thoſe who advis'd him to that, might one day counſel him to act both againſt Law and Goſpel.

5. He intimated that the Diſtemper among the Cattle, and the late dreadful Fire were Inſtances of God's Diſpleaſure with late Proceedings.

Remarks.

The foregoing Heads give ſuch a plain Teſtimony of the traiterous Principles of the Preacher, that it can't well be doubted that the incorrigible Tool is again employ'd to raiſe the ſame Spirit of Diſcord and Rebellion which occaſion'd ſuch Confuſion and Diſtraction in the late Reign. I ſhall make ſome brief Remarks upon theſe few Heads, and leave the World to judge how well the Preacher adapted his Diſcourſe to the Solemnity of the Day, and the Merits of the Occaſion.

The Reflections upon His Majeſty's Perſon and Adminiſtration, are no other than what cou'd be expected from the Preacher, who, we may preſume, was better prepar'd to deliver out the Anathemas and Curſes of an *Aſh Wedneſday*, than to give one

one Bleſſing on that Day, when it was his Duty to bleſs the King, to congratulate with the People, and to excite them to thank God for His Majeſty's Acceſſion to the Crown.

And as for his Charge of Debauchery upon the Court, City and Army, 'tis preſented in ſuch a Manner as beſpoke him to be poſſeſs'd with a Spirit of Calumny and Slander, and not with a true Goſpel Spirit, to reprove in Order to reform, had he been ſure of the Matter of Fact.

There can be no greater Proof of the Doctor's Folly and Madneſs, than charging it upon the Miniſtry as a horrid Crime for appointing the Thankſgiving on that Day when K. *Charles* I. was brought to his Tryal. For it can never be ſuppos'd that His Majeſty and his Miniſters appointed the Thankſgiving on that Day, with any View to juſtify that as a Legal Tryal, which iſſued in the Ruin of the Monarchy; for if they had, the 30th of *January*, which was but ten Days after, had been much more proper: but the Malice of the Faction makes them capable of ſtraining every thing to a wrong Senſe, in Order to influence the Minds of His Majeſty's Subjects, to alienate their Affections from the King and his Government, and to promote the Intereſt of the Pretender, as it is juſtly expreſs'd in the King's late Proclamation for diſcovering the Author, Printer and Publiſher of that malicious and traiterous Libel entiuled,

tituled, *Engliſh Advice to the Freeholders of England*. No body can doubt that this Preacher had the ſame Deſign, ſince thoſe who heard him, ſay he made Uſe of the ſame Expreſſions contain'd in that treaſonable Libel.

Then as to the Doctor's railing againſt the Kings Directions to the Clergy, he is deſir'd to anſwer theſe three Queries, 'till when he remains chargeable with Nonſenſe as well as Inſolence.

1. Is it a neceſſary Conſequence, that becauſe His Majeſty has given Orders by Virtue of his *Supremacy*, for Miniſters to preach according to Law and Goſpel, that therefore he will act againſt it?

2. Did not K. *Charles* and K. *James* of bleſſed Memory, publiſh Injunctions that have more of the Supremacy in it, with reſpect to the Morals as well as Doctrines of the Clergy, than his Preſent Majeſty?

And 3. Whether the Scripture has not laid the ſame Obligation upon the Clergy, as his Majeſty's Injunctions?

As to the firſt of theſe Queries, I hope there are not many Parſons beſides the Doctor, that entertain ſo diſloyal, ſo uncharitable a Thought of his Majeſty, as to ſuppoſe that he will ever act againſt Law and Goſpel, of which he is the chief humane Defender and Supporter; and as to the other two, I ſhall refer the Reader for

a better Anſwer than he can expect from the Doctor, to a Pamphlet juſt publiſh'd, entitul'd, *The Juſtice and Neceſſity of Reſtraining the Clergy in their Preaching*, &c. Printed for *J. Roberts* in *Warwick Lane*.

To conclude. Since the Doctor is ſo Inſolent, not to ſay Blaſphemous, as to pretend to be in the Secrets of Providence and to ſay that the Diſtemper among the Cattle, and the late dreadful Fire are Inſtances of Gods Diſpleaſure with us for late proceedings; I ſhall take the Liberty to tell him that he ſeems to be as bad an Hiſtorian as he is a Chriſtian: For if publick Calamities in the Reigns of Princes be Evidences, as he ſeems to make them, of Heavens being diſpleas'd with their Perſons or Titles, then he does at once condemn the Royal Martyr, the moſt of whoſe Reign was a continued Scene of Blood and Miſery. And by the ſame Parity of Reaſon he condemns the Title of his Son King *Charles* II. and his Reſtoration of the Monarchy and the Church: For every one knows, that within a few Years of his being reſtor'd, we had the moſt dreadful Plague and devouring Fire that ever were heard of in theſe Nations, and after that a War with the Dutch, wherein we were ſhamefully beaten, our Ships burnt at *Chatham*, and the Court and Miniſtry frighten'd out of their Wits. Yet none had the Impudence to impute this to the King's Happy Reſto-

Reſtoration, *&c.* unleſs it was one ſorry Poet much of the ſame Size for Judgment with the *Holbourn* Doctor. Nor can the Nation have forgot the great Loſſes ſuſtain'd both by Land and Sea, by a moſt dreadful Storm which happen'd not long after the late Queen's Acceſſion to the Crown, yet we never heard of any Villain ſo harden'd, unleſs it were ſome of the Scaramouches, that offer'd to Charge theſe Calamities upon her Majeſty's Title or Adminiſtration.

A great deal more might be added to chaſtize the Doctor and his Faction, who take upon them thus to miſapply the Diſpenſations of Providence, but this may ſuffice for the preſent; and in the mean time if they have any Regard to the publick Peace or their own Sacred Character, they are advis'd to comply ſtrictly with his Majeſty's late Injunctions, *&c.* or they will be complain'd of to their Ordinaries, to whom the ſaid *Injunctions* are directed, that they may deal with them as they are empower'd by the Eccleſiaſtical Conſtitution.

F I N I S.